

Tuesday March 5, 1963
Played April 26, 1963

I promised I would not speak unless we had questions. Didn't I promise? If I did not promise, then I make the statement now. So, questions.

Nancy Chappelle: I have run across something. I think my reasons for working up to now that I wish to be loved and not be left out and that is why I worked. Now I think that that is not really a proper motivation. That I have no being and I wish to be something other than my body, other than my feelings, other than my thoughts.

Mr. Nyland: You know there is no objection to wish to be loved.

Nancy: I know. When I found it, I tended to be ashamed and that is not right either.

Mr. Nyland: No, not at all. I think it is quite normal, logical that a person should have that feeling that he should be or she should be loved by as many people as possible. And it is a very logical way of looking at work. Because, what would they love? If you put it on that basis you know it cannot be cheap. They do not want to love you for your sake as you are; particularly when you know yourself well enough you know that there are many shortcomings. There is no particular reason why they should love that.

So, if I understand that if I wish to be loved for something that is essentially quite right of myself. As such, it belongs to a certain state in which I then either can show it or, at least where, to some extent, such a state could become manifestation. And therefore it is far better instead of saying 'to be loved' which, you might say would be a logical result of a state of being, 'I wish for a state'. This is a perfectly legitimate wish. I wish for a state of being. I do not define what this state of being, how it

is contained, what it involves, what really belongs to it. I do not try to define it any particular way of a state of being has to be such and such, that I am not subject any more to all kind of disturbances or that I am less habitual or that I can control myself or that I really am what I should be and so forth. All these things then become a description of a state of being.

If I wish for the state of understanding of that kind of a level of being where I will have understanding as compared to the state in which I am usually where I do not have much understanding, just a little bit. My understanding is sufficient at any one time level to wish for something a little more of that kind of reality. And without then defining it, I wish for, really, to be conscious. Then I call a state of being different from my present state.

And, of course, that is, in the real sense of the word, the Kingdom of "eaven. And when a Christian says, "I wish that when I die, I go to Heaven", it is really exactly the same things because I mean by that, that the state in which I am now is not at all Heaven to me. And the Christian says, "I do not see any way out so I have to wait until I am thru with this form of life. And then I hope that when I die, that I will really will have what is due to me or that ought to be, ^{ought?} out to belong to me.""

It is only when one starts to talk about ships, about methods, about certain ways of how to reach certain things a little quicker, rather, that work could become and could be looked at as a catalyst, speeding up the reaction of development. That then I over bridge the period which is still coming to me as far as my own life is concerned from this present moment until I die. I try now to bring that life, that part that is still left, into focus. And, in bringing it into focus, I reduce it and I try to bring it back to one point so that the end of my life and that what I am

at the present is really the same. Then, on that basis, I dare to say, "If I now work, I work for Heaven. And I do not want to wait until I physically die."

So, the determination is I wish to live really. I understand the way I am is not the way I should be. The shortcomings I have, whatever it may be, and whatever I feel that I am, maybe selfish or not enough, or that I am empty or things of that kind, that I realize for myself that I wish that conditions in life would be a little different. I do not wish for the change of such conditions than only thry the means of the introduction of something I call Heavenly on account of which the conditions must change into a different kind of a pattern.

So, the thought is simply when I see: how can I work? what do I wish?, it is based of course on two things: The realization of that what one has experienced as moments of awareness and the realization of the state inwhich I am which is far removed from awareness. Contrasting the two, I am myself inbetween. It is exactly the same way as if that what I sould like to call Heaven for me, a state of awareness, a state of better understandning, and the state inwhich I am at the present time which is for me, at the present time, the force that holds me down to Earth; that I myself as a thinking, reasoning, feeling, willing human being, become a neutralizing force between the two. And then, wishing for one and admitting the other, I remain at the state inwhcih Heaven can become a reality for me.

Nancy: I am not sure I understand tht.

Mr. Nyland: "henever you are in a state inwhich you are down, out, sorry and you suffer, and you see the inability of really being, in that kind of a state you come to yourself and you try to see this exactly as it is: You suffering, You being Affected. And

the realization of that kind of a state, if I only at that moment could see it impartially - I have to use that word; that is, if I can see it as something which logically exists because of past conditions, that is, what I said tonight at the Foundation: It is as if in the present, all the past is accumulated. I do not blame the past. I can only say, "That what I am, I am sorry for, it could not have been ~~had~~ different. It is inexorably that what must be the result of a past but, at the present time, there is a possibility of a way out which need not be an extrapolation of the future based on the past, but it can be in a kind of a direction that I now wish to take if I accept the state in which I am.

Terry Owens: I have been doing a task in connection with eliminating unnecessary emotions. And, in general, I would say it was enormously valuable. But, after three or four days, after I started to do it, a certain problem developed as a result which I really cannot solve. I thought about it, what might cause it. It is that I cannot seem to continue to try to do this for more than three or four hours at a stretch and that, if I do try to do it after that, I kind of get a psychological exhaustion. And I feel that there is some dreadful thing in a way that makes this connection between my feelings and my body that almost has an ego of its own; that almost does not want to be disturbed. But, for myself, I still feel enthusiastic about doing the task but I do not know how to get around this.

Mr. Nyland: Well, it is a very good thing that there is trouble. It is a safety. Compare it to a few examples. If a railroad car runs for a certain length of time, after every, at least in the olden days, I do not think they do it as often any more at the present time because now the car is put in the shop and then they look at the wheel, electronically most likely, to see if the molecular structure is still the same. But they used to go, whenever the train had run for a certain length, they used to go with a hammer and then every wheel was simply beaten and the sound would indicate that the wheel was still in good condition.

There is a state in iron called hysteresis. It is that at

a certain time, after a certain exposure to certain condition s like rolling stock or like pressure, there is a change in the molecular structure which simply changes the quality of the particular subject or the particular matter.

In exactly the same way, if I ever eat, I get sick. It is that there is a balance of myself in my body which has to be kept in fairly narrow limits. If I over come it, my body puts up a certain fight and it does not want it. For instances, if I bleed, the blood immediately starts to coagulates around the wound in order to protect it. And there is a substance in the blood that oxidizes very fast and it helps to close the wound, which is alright if there are no germs inside it would be fine; if there are germs inside which unfortunatly there are because there are germs in the air and it can become infected. But, in reality, the body protects it.

Exactly the same way, my psyche protects myself. It is something where the psyche uses the machinery of my body. I have to use my mind, I have to use my feelings and I have to use my body. When too much of that kind of a food is put in it, the body starts to rebel. It is an indication like an alarm clock goong off and ~~says~~ says, "You are getting across where it becomes a little dangerous." The mind does not know it. The mind continues because the mind is lodged that kind of a wish. and the mind many times cannot understand it.

We have this kind of a situation in ordinary life the same way. I should not get tired. I get tired. Why should I get tired? The idea that certain things are not too big for us. Of course I can climb the mountain. Of course I can go without a hat. I will not get cold. No, it will never happen to me; things of that kind. I have crazy notions about my capacity. And very often because my wish is much bigger than my stomach, my

stomach has to tell me that my wish is absurd.

So, for some time I work. Already, during that period, I am sure that the intial energy that I have, also runs down so that even when I say to myself, "I am working", I am really not working. The same way as when I eat cherries. The first one is wonderful. The second one is also wonderfull. I have eaten two or three pounds and I do not taste them. That same way. I do not get the benefit even out of the exercise, even if I do at the same time because my body is incapable of housing the condition which is required by my psyche. As soon as I see little signs indicating that I am getting on dangerous ground, I must have wisdom to stop.

You see, my mind does not understand it. Everything else or me understands it and my feelings understand it. But my mind has to be a little sharpened so that it dares to speak out. I hope you understand that part that the feeling plays in this because the feelings ~~has~~ as yet not enough connection with the mind. So, the trouble is that even if the feeling speaks, it does not reach the mind. The sensitivity of the body can be extremely helpful in telling the mind what is the situation.

And therefore the more that one is aware of the state inwhcih the body actually is, that is, the physical state, that is, the condition of breathing, the condition of blood, the condition of well-being, the feelings as we ~~are~~ which is reall sensing different parts of the body. Sometimes tensions/occur because of a certain psychological exercise indicate that my body is getting already filled up to here. And now if you allow your feeling to give that a certain form, there is something in the body that corresponds to the feeling. And that is what one watches. One watches a certain state as a result of a feeling, alreadg knowing much better then the intellect.

And when I being awake see this state, then the alarm ~~sang~~ can go off in my mind and says, "Don't be a fool." You see what I mean? one hour, two hours, enough. Relax inbetween. It is like very often I work - I change the rhythm. I sit in a stuffy room - I go out and take ~~as~~ a walk. I write letters - then I play the piano. I change off in order to help my body restore its own energy in a new surrounding because the new surroundings do not require the same kind of muscles.

Psychologically, I am interested in a certain exercise. Psychologically I am much more than what the exercise requires. So, when that exercise tires me, psychologically I can continue in another way. When I say 'change of rhythm, I change off physically doing certain things. I am here; after a little while I know it tires me. I have to have a change of scenery. Psychologically I take a change of scenery in not forcing myself against a certain something I cannot over come, unsurmountable difficulties which ~~were~~ would become apparent in a strain, in an extra strain of myself. I leave that alone. I keep it in my mind, But I say, at the same time, "I do something else."

Beelzebub is full~~of~~ of that kind of thing. Take the very simple example in the beginning which I mentioned every once in a while. Zilnotrago. Zilnotrage comes up almost like a fog out of a morass, out of a swamp and it starts to effect one. And you do not know really because they do not always put a smelling gas in Zilnotrago like they do in ordinary gas, So, I am not forewarned. But I have to be much more finer in realizing what takes place in me. and my body, when I keep on working, when I keep on observing, I become very much aware of conditions physically of my body. And these are the indications which I have never seen before but which now my body, since they are connected with the realization or

of working and associating with it as a necessary result, I become very much aware of the state of my body which I do not know but now I understand it is as a result of something else I have introduced.

So, instead of saying, "It is too bad", I say, "It is very good." It has to be otherwise I do not stay in balance. And the wholepoint of working is that I remain in balance. It is not a question of over exercising any one of my faculties. Even if I start, let's say, grossly on the basis of my three centers, they equally are not ~~exactly~~ developed. Therefore, I have to develop one or the other. And I very often will over develop one at the expense of the others. I have to be much more clever about the necessity of that what is really needed. Not by reducing the activities of one, but by increasing the activities of the other. And, at the same time, soft pedalling the activities of the first two.

Regarding my body, I see certain tensions appear in certain parts. Why in certain parts? They are weak. That is where the tension first will get hold in such a part. That is the weak part of my body. That is the Achilles heel.

Terry: Do you mean that muscularly?

Mr. Nyland: Muscularly. I find the tensions in my body extremely helpful to find out what my state is. And it is possible that even with tensions appearing in different parts of the body, I can judge my state. For instance, danger - where does it hit? The pit of your stomach. Certain immediate realization of certain things that harm someone else, certain realization of oneself as if you are replacing yourself in an experience of some one else - someone else being in danger - where does it hit? Sex. It is extremely interesting to see where are certain reactions which take place in the body. Where do they take place? And they are

in direct relationship to that what takes place or the state inwhich I am. When I have pity, when I am, let's say, gushing almist, wishing to work - where is that I start from? "y upper chest." hen I am under a certain strain of worry - where ~~is~~ is it? In my ~~shoulders.~~ Such a thing that I know where is it in my body when I know that and I study it, I know much more about how I am effeceted. And all this is, you might say, psychologically; it certainly is physical-psychological. And it is a direct relation between that what is my feeling which at times is much more vocal than my mind can be.

My mind namy times is like a professor sitting in hiw study in his room. The windows are closed and, as I said a little before, it gets stuffy and really he is a professor who forgets everything, including his umbrella. He does not even know that he exists. All that exists is a couple of brain cells.

So, be very carerul not to continue even if the so-called wish is there. The captain, when he comes in with the Zilnotrago, I have said many times, is common sense. He comes in simply saying this is the situation. Common sense gives you facts, data about your existence and then, with that, one knws then the situation.

You can do what you like. That is, you can occupy your time any way you like. You can also say, "If I do this, that happens; if I do that, something else happens." And the result, as far as Beelzebub is concerned is we talk now about ships. We talk about methods. We talk about ~~work~~ work. We talk about how to utilize time when we have it at the present time, sitting under the Etherokrilno. It is the dome of the head. That is where the discussions take place between Hassein and Beelzebub and Ahoon. It is ~~very~~ there as if one is stting, as if one is lit up by that what is the atmosphere around. You can imagine, like a dome made of galss or plexiglass. And it is interesting the thought process in ones mind. And from

that, the direction is sent to the body to behave in a certain way; not to force this, to the feeling. But you see, this time the mind is functioning. One can say it in different ways of course. You can say the mind is not functioning because it is the way it is. If I only could tell the mind really to go a little bit next door and to be what it should be, that is, to use the faculty of impartiality which are located in the mind as a new faculty, growing. Then the picture changes immediately. It is exactly the same as saying I change from house to house. I change from physical body to Kesdjan. I change from Kesdjan to Soul. I change from point of gravity. I change from the periphery to the inside. All these things, they belong to the same kind of a problem. And the psychological difficult that I might meet when I say I change my rhythm, I do not do the exercise but I remember how wonderful it is to look outside and see the starry world. Alright? Continue with the task.

John Owens: The change has been a very great help and very much stimulation. I feel that I am now in a position to sound a new Do. I really want to sound it in such a way that I will not fall back again so quickly as I have in the past.

Mr. Nyland: Is it a new Do Johnny? Or is it a Re or a Mi?

John: I am not sure.

Mr. Nyland: If one knows a little bit about oneself: A Do you can not fall below it. You strike a Do. The reason for striking it is because that Do is the result of a completed octave. I much rather look at it from the that standpoint or I strike a new Do. Then I must not have fear that I will fall back.

I start out with Do; trying to walk, trying to, let's call it, develop or trying to work. In that, there are steps: Do Re Mi. I will not be safe until I am past Mi, past myself. Then I have overbridged that Fa. And it is the question of triads that constantly comes to the foreground: At which point of the triad am I?

At Do? At Re or at Mi?

I rotate. Sometimes I say "I run up Do Re Mi." Sometimes, if I am a little unconscious or not as alert, it is Mi Re Do. I have the fear that when I start from Do with the best of ~~imm~~ intentions, that I will, after some time, almost again logically return to Do. And it is a statement that I must make for myself without having any fear. I must understand it. I must see that that is involved in the striking of a Do. And that, with that, I run up a certain length and that then, I call it the point of gravity, simply that I must return. And it is a good thing to, as one says it in French: Recoller pour mieux sauter. I come back in order to jump further.

The process of work, John, is not alone and it is not even a step. But it is the process of changing balances. And the balances are, in accordance with the diagram of everything living, step-wise. But there are horizontal steps and there are vertical. And it is very interesting to see how that is. I have a little, how do you call it, (? ponce asinoram ?). You understand that? I used the term in German: Esel's Brucken. I have mentioned it; a little bridge or a donkey.

The diagram of everything living: D O E L. For me the word is Doel, German = Ziel, in English = Aim. The diagram of all living, of everything living is an aim. It is something that represents for oneself the possibility of growth. It is growth that will not take place easily according to a stepwise diagram. But even on the steps, that is, the horizontal steps, I do not go straight. I go back and forth. And the changing of the equilibrium in accordance with the condition of the medium, simply means that the creation of that what is now conducive to growth in this direction is, when as soon as I let it go, going back

again into its other position.

Take a simple chemical reaction where there is an increase of heat. If I apply heat, the direction will go that way. That is, the reaction will automatically have to go simply because more energy is supplied. Because of that, the molecules will have a certain tendency to move one way or another.

Or, if you take the chemical diagram of that as an equilibrium, the question of certain chemicals dissolving, coming out of solution and thereby ending the reaction. And whatever may be the reason for a reaction coming to an end simply means that is, when as long as I apply that kind of pressure or that kind of an increase in temperature, it will go that way. As soon as I let it go, it ~~wings~~ falls back. It is like a pendulum. It is like a ~~wing~~. It is like a spring. If I hold it, it is alright. If I don't ~~if~~ I am in light, it is alright. If it is dark ~~is~~. If I make an effort it will be alright. If I do not maintain it, I go back. And it is this constant changing back and forth on a horizontal plane.

It simply means in the diagram we talked about, man, angles, archangels; Man, planets, sun. It is horizontal. It is not going up to the Absolute. It is necessary to see that I, as man, have to start with my square where I am, my physical body.

If I would like to become what I think I could become if I work, if I could become conscious enough, I would reach a planetary level. And still, it is the same kind of a level as far as the horizontal line is concerned. It is a level different in understanding. In exactly the same way, Soul Body or sun still belongs to the level of the solar system of which Earth is a part. That is Do Re Mi.

It is only when I go up vertically that I would reach Sol. And I would reach it by means of the Fa bridge which is the

vertical one, until I reach ~~xxxxxx~~ the next square which again starts horizontally. So, the step is like this, I go horizontal for a certain length - Do Re Mi. Fa - I go up. In Fa I do not make any further progress. But in Fa I reach more understanding in seeing what actually has taken place in the Do Re Mi. Then I am going then thru Fa, I am at Sol and then I get Sol La Si.

So, when I say, "I strike a Do", I start out on an octave with a tremendous amount of desire, attention, wish. But I must know myself that I will fall back again even if I reach a little bit of Re, maybe Mi. I will come back until something starts to crystallize in me. This crystallization has to do with the understanding of the triad: Do Re Mi, becoming one.

It is a very difficult thing to see because I say, "I first start in Do; then I amke Re, then I make Mi and now I have to make all three into one." It is only when I start to put them down as little steps inwhich also, as far as my own octave is concerned, I am concerned with becomig objective. I am concerned by being present; that is, to participate in that what I do. I am concerned regarding myself. Then I will do certain things a little out of the ordinary. I call it experimentation; that I then see that that is the totality of a possibility of myself becoming one regarding my wish to work.

So, the striking of the Do simply means I strike a note. The Do Re Mi means I strike a chord. And it is a chord that is made up of three fundamental parts of myself. And then, that chord being in harmony, it can, because of its vibration, its rate of vibration, overbridge Fa. You can say it is a little different way of looking at an outside shock and it is actually what takes place.

I have to look at myself as the possibility of fulfilling an octave regarding work. My first obstacle is, of course, that I

reach the vertical line and I would have to go a little bit further but I have to reach it. I have to know my head against the wall first. I have to remember at that time that I walk horizontally and that I cannot expect any results. And that the triad will only start to give results when it starts to go up. Then I will see what I am. The striking of the ^{Do}/is the beginning. The wish to see what I am totally is the result of my work during Do Re Mi. Because of this, I will be as one, effected by conditions as they are. And the conditions as they are are the possibilities of a vertical step.

Say it another way: When I become, on a horizontal plane, lighter and lighter, at the end of that I will be so light that I will go up on the vertical line until I reach the level belonging to -?-. This is probably the best explanation there is about the use of lightness and density and how, because of that, that what is the vertical line can be overcome only by becoming light, not by intensity of further work. You understand?

"Take up for yourself a certain task." That is, what do you wish? What do you want to do? How can you now convert a certain amount of knowledge into a practical application day after day; not to let go; to put yourself under a certain strain for one week. Let it go for another. Again, for one week. But remain, regarding that, small - not big things, small things. A little task that you fulfill with all your heart, your mind, your body, all of you. Something of you then becoming present to that entity in fulfilling the task. That, as a task, you set for yourself. You digest it. Whatever it is that you might receive or that you might feel is right for you, in that you digest everything you have experienced before. In that you acknowledge everything of experience before.

In that you strike the right Do because that Do is based on the preceeding octave. Do not ever forget the past! Never. It belongs. You cannot stand in a vacuum. You stand on your feet. Your feet are on Earth. You start your life. You start your destruction of your life when you are born. You start being subject to involution at the moment of your birth. And all thru your life you involve; that is, you die.

Andrew DaSilva: If Do Re Mi has to do with oneself then Fa and across the bridge of Fa, that would that have to do with yourself in relation to the rest of humanity?

Mr. Nyland: Oh my, no. It is a long way off. For a long long time we have nothing to do with humanity. You probably remember the three different relationships of man, private, professional and personal. That belongs to man. Sometimes you can call it man number one, two and three because very often it can be translated in that kind of a terminology. But it is all man and it has nothing to do with ~~xxxxxxxxxx~~ any relationship towards humanity. In humanity I have a realtion with something that I do which has an effect of people I do not know. For the time being, I am only interested in that what I do regarding people I have a relationship with. And sometimes the realtion is a little bit close as in a personal one or it is a little bit further removed as in a professional one. And this now has to be permeated; these two relations have to be permeated by the third. I mean by permeating that the Do Re Mi, as represented by this particular triangle, has to become one and therefore Re and Mi, being professional and private, have to be effected by the Do.

The Do is my private relationship towards God. And now, regarding my profession and regarding my ~~xxxxxxxxxx~~ personal relationships, something of God's elixer has to be mixed so that my

relationships towards people I know, not humanity, but people of my immediate surroundings and the people who are a little bit further but I still know them, has to be put on such a basis that they, I would almost say, feel or at least become aware of the relationship which I have privately towards my God. And ~~xxxx~~ altho I do not call it that way, it is as if God becomes present in my relationsh~~t~~ towards frineds or my family or professional acquaintances I have.

Gifford
This is the basis Do Re Mi on which I first must, let's say, try to solve the problems that exist beofre I can even undertake the building of something else. It is like a pyramid + will build of three sides and of course it has ~~to~~ to be that kind of a form of solidity. But the fourth point, if it is a tetrhedron, if it is a solid, the fourth point is made up by a relationship towards the outside and I do not know who I reach. That would be humanity.

I very often put the cart before the horse. I think, when I am an artist, that I will try to effect humanity, posteroty. Idiotic, idiotic. And I should work for that what my hand finds to do. Otherwise it is very much as if I go to the missionaries, as a, to convert heathens simply because I cannot solve my own problems at home. I have very definitely something right here: relationships with my frineds, people. family, husband, wife, childrwn and all that, intimate frinedships and I have relationships with the people I work with and deal with even if I am creative so called. But to think of such athing as if God is kissing me already now so that because of such a smile I will produce such tremendous phenomenal creations and works of art; for he is absolutely infantile. It is iwishing for the moon when I do not have even a cent to pay for it.

I start out on an ordinart very simply plane as accepting myself as an ordinary very simple human being. And, in that way, I see myself, what I am, how stupid I am in not being able to get when I wish to get up, to fulfill a promise when I make it, to over eat when I feel like it, to drink when I think I can afford it or to do all kind of nonsensical things simply because I have an idea that I ought to be able or rather that I am entitled to it. And the whole idea of artistic creation is that I do not understand myself. Why should I be specially selecetd by His Ebdlessness? To do what? To bring a message to humanity? Where would I get it from unless I have an idea that I come from above? Unless really there is something in me tht is ~~xxxxxxxx~~ comparable to being a messenger from above and being sent to Earth with a message. Ogherwise ~~is~~ what would it be? My own self-love, my own unconsciousness, my own vanity and idiosyncrasies put in some kind of form hoping by God that someone will like it and say, "You are a marvel."

These kind of things Andrew, one has to look at from the standpoint: What am I myself? What do I do? What am I when I get up? Am I quarrelsome? Am I ~~xxxxxx~~ stepped on my toes? Have I done this; have I done that? "hat is it that I am? Am I subject to a variety of little bits of things; fear for a little mouse, breaking a mirrow; not finding the satisfaction from, as Gurdjieff calls it, some nice woman who smiles at me very significantly and things of that kind.

I am still a God damned human being subject to all the laws of humanity, all the laws of myself, all the laws of my body; my little desires, my sleep, my wish to be satisfied, my wish to spend every God damned thing I have as if it is my own, not knowing at all what is involved and simply being selfish, vainglorious to the highest degree. This kind of thing must be killed. This has

to disappear. It cannot take a place in any one who really is trying to become conscious. One has to learn and forget about humanity. Humanity is not waiting for anyone.

Elizabeth Schaley: I want to report now on my task I did this week. And it was of much more -?-. The first day, Wednesday, started out well. I started off with, "Well, what shall I do?" I knew what to do. There were during the whole day opportunities to do my task. There were many times. I still believe that that day was -? altho I knew at the same time tht it was not really enough. I thought it was still on a light level.

Mr. Nyland: You think you could have done better Elizabeth when you looked at it at the end of the day?

Eliz. Yes.

Mr. Nyland: Do not say yes too soon.

Eliz: No, I have been thinking about that day.

Mr. Nyland: Because you see the facts are against you. One acknowledges at the end of the day that you had wished or that you at that time had wished it could have been better. The facts are against you in the sense that it was not better. You see? Now, if I realize that that is the case, that if I let it go with amount of energy I spend or the attention I spend, I have a certain result. Then if I say, "I ought to be able to spend more attention", it does not mean that I can. I set out with the idea that the next day I will try my best; to spend more time, attention, in that direction to see if the results could be better.

Eliz: I had the idea that that day it was not so much the attention that was lacking but more in a practical way.

Mr. Nyland: If the attention was there you would find a practical way to apply it. I have only a certain quantity of attention. I think how much attention I have depends on the state in which I am physically as well as psychologically. The interest I have in other things, the necessities that are required by ordinary life and is always in what is perhaps then left over I call it attention

for work. I think it is very little. In many cases it is completely overshadowed by my other interests. And I think, for the time being, I cannot help it because I cannot as yet, I do not know how to combine the two kinds of attention. I do not know how I can become two and operate, as it were, two factories, operate, as it were, running on two parallel lines.

It is necessary to learn that but I do not know how to do it in the beginning because I go from one to the other, as a result, that I have my attention either one way or in another way. If I actually could see that, in how to be, I can remain being what I am. If I am in how to be, that what I am then I can be aware of that what I do. This is really the aim that I should have.

So, when I say at the end of day, "I have not had enough attention, it is not a matter of increasing my attention so that I spend more time on work. It is that I change the quality of my attention. And that the solution for work and the maintenance of myself and the continuation of the possibility of growth, is not to have to spend more time in time measurement but that I spend more of a certain quality of my attention in the time element that I can devote. Sometimes I call it intensity. It is not entirely the right word either because intensity does not mean. I mean by intensity, that I increase the volume. But it is not a question of increasing the totality of the time element as I know it regarding attention. It is that I change my attention into a different kind. If, therefore, as far as time elements are concerned, I would spend five minutes - but five minutes of elixer of attention, it would be quite a different thing.

Eliz: I did not mean it in quantity of time.

Mr. Nyland: No, I mean in actual attention you give it. And then that the next day ~~xwhem~~ you go at it, not increasing the attention, but making the quality of the attention different. This, Elizabeth, depends on how I feel when I am ~~at~~ the end of the day reluctant to say "I have done my best." Then I will change my attention in the real kind of attention. The realization, not so much that I could have done more or I should have done more is not the point. The realization that I have not been what I should be in my work, that there was not enough of that kind of a wish in my work. That will help me for the next day. I hope you understand what I mean.

ELiz. Yes. I know very well what you mean.

Mr. Nyland: It is as if at the end of the day I go down on my knees and I pray to God for a different kind of attention so that I can become more real regarding myself. Gradually, out of such statements I make about myself, the realization that I am a dumbbell, the realization that I am vain, the realization that I am stupid; all of that simply means I am not as yet fully convinced I am that. But when I start to realize in my heart that that is really the case and I can get tears in my eyes because I am that kind of stupid, that then, at such a time, maybe all that I can do is hope and pray in some way or other. As I say, "Go down on my knees to see if I can get that kind of a relationship privately with that what is my feeling and my God." And then say, "Yes, now my life, it can be different." It is so difficult always to try to bring God into an affair.

Mary Ripps: I started to think about my aim again. Yesterday I felt very intent upon and very strong about what you mentioned many times and which Mr. Gurdjieff mentions in All and Everything. To be able to be whatever the situation requires. And the feeling came to me very strongly that that, for me, would be Heaven; to be able to be that. I felt myself saying, I guess I did say that.

- ?- and I realized it. And I also was able to take in something else, that there was something, another part of me that I had to carry along with this desire - ? - the other part of the - ? - and I felt that in my life at this point. You talked about the three points in life.

Mr. Nyland: Relations?

May: Relations, yes; a personal one, a professional and private. I feel now that i am in a particualr time when there avtually could be ~~more~~ a great deak of activity if I might call it, in all these three areas. It seems to me I do not how to raise each of these three corners - ?- without getting lospided.

Mr. Nyland: That is right, The only way to do it, you know, is to go around.

May: Do you mean to go to each one.

Mr. Nyland: Yes, and follow the lone. It is an equilateral triangle. It is a triangle, the three points are connected. Sometimes the relationships are indicated by the lines. Sometimes they are indicated by the angles. Very often, when it is a very small angle, it is a long line on the opposite side. Take triangles as they are; you know them. Obtuse - tremendous; equilateral - very flat. Each one of the corners, let's assume for a moment, represents a relationship. When I am there, I am attracted by the relation towrads God. When I am in this point, I am effected and I Have to consider the relation towards other people professionally. When I am here, I think about a personal one. In each of the three, I have a certain balance. It is a bad balancr sometimes when it is, as I say, very flat. It means that this and this do not get much attention. This, profession, may be tremendous. So, I have to bring a balance between the two. The only way I can say it mathe- matically, or, according to geometry is when they are equilateral, that is, when they are actually so that I can give all of them attention. Then it can become, from my standpoint, a traingle. Psychologically, it may not be actually that. That is, my

centers are not equal. My abilities are not equal. Therefore, my possibilities regarding the relations with my father, mother, parents and so forth, may not be in the same kind of a situation as my professional would allow me to become in the professional. Regarding the relationship towards God as a private relationship, I probably am very much like a little child. I do not know even how to address Him. Let alone that if He would talk to me that I could hear Him. Maybe in that respect I have to learn. Maybe that for me, in the triangle, is such a small little angle that it hardly counts and that I am almost completely flat.

So, when I say "harmoniously developed," it means two things. One is that there is a certain balance between the three, regardless of what their quantity is, that the quality among them brings about a balance. The other is that the harmony that can exist between them is sufficient in any one to balance the other two.

It is a different way of looking at a triangle because if there is a balance between God, balancing my professional and ~~private~~ personal, I have harmony. I called it a little while ago, "elixir of God." Maybe one drop is enough in my professional relationships. Maybe two drops in my personal relationships.

But in order to bring about harmony, I travel around the triangle. I am here, I am here, I am here, I am here. I remain in a current. I remain in a dynamic flow. I remain, when I have face to face relationships of one kind or another, I remain in motion regarding them, trying to understand them, stay there, linger a little bit. But, at the same time, I have other things to do.

What is the secret of life? It is that I remember, at any one time, everything. What is the secret of a harmonious person? What is the secret of knowing how to deal with people? I see a

person. I see him, his face, his behavior. It is a facet. It is something that appears as a manifestation to the outside. Let's hope and let's assume for a moment that it comes from somewhere inside and it is manifested. But a man is a sphere. He is not even a circle. He is a sphere. He radiates at times a little more and at times a little less in all directions and, as a globe, he turns around. And on Monday he is like this and on Tuesday he is a little different. When he meets so and so, a good friend, he is one way. When he meets the elevator boy, he is another. In the office, whatever the relationships that he has, he is a different man. Supposing I have a possibility of seeing a man in a variety of different conditions.

You seem if one wants to marry a girl, you see her only at parties. Oh, she is so wonderful. Just wonderful. But what do father and mother of the daughter do? Ask the boy to come and sit with us and have dinner. And then the daughter can show off. And if it is possible to find out a little more, how she is really towards her little sister, towards the cat, towards her room, the drawers or the closets. And there are the shoes when she undresses. See, I do not go as far as saying a companion at marriage. But the principle that is involved: Do not marry a person unless you really have seen all kind of facets of that person.

What is a man? If, and this is a big if, if I can see him as he is now, as he was yesterday, as he will be tomorrow, as he has in him all such possibilities available to him of manifesting in this way, that way, that way, and if I can see thru one colored glass the white light of his being. By white light, I mean his octave, his coloration. In different surroundings he is green. He is blue, he is red. He is that and that. But if I can see thru this, I can see something that I call his

being.) And then I am not fooled any more. He can play a part. He can tell me a lie. He can do anything he likes. If I can see him as essentially what he is, I will then remember, when he manifests, it is not him. It is only part of him.

So, what is the problem? I say it is the secret of living. It is the secret of myself. I am, at any one time, anything I ever have been and probably will be. And therefore, the more I can, by being, get closer to that what is essentially me, the more real I will be. So when I say, "I look at myself as a sphere", I am on the periphery. Those are my manifestations. I reduce gradually towards a central point. Finally, at the central point, there are no more dimensions. They are no more difference in periphery. There is no more difference in manifestation. There is God. I try to find within myself what is, what I call, 'my God'. I try, when I say, in a private relationship, to introduce something of that quality. I try to see myself as I am in such relations as if God is next to me. As if I am, I mentioned the title once, "If Christ came to Chicago, what would Jesus say or some people say do. What would be His opinion? If God saw me, what would be His opinion? If I can say that, I know my opinion."

So whenever I am, I am what I am as close to the center of things as I can be. In that way I can become reliable. People can trust me. In that way I need not manifest. It is a very important thing to see. It is not as if I am completely, as sometimes one says, living in a fish bowl. I am what I wish to be. And at ~~any~~ times any one will know because I live entirely in a non-dimensional world. I only manifest when I wish. For the rest, my relation towards that what is my essence is entirely my own and so, if I do not want to show it, I do not show it.

This is the purpose of life. This is the purpose of how one

ought to be in a variety of all kind of conditions and the steps towards it is to become one, that is, live in ones center when one is in life. This is a question of how, in the center, to be in life, what to be. You understand now? ~~xxxxxxxx~~

Look at people as you have seen them in a variety of different kind of, let's call it, manifestations. You mix all the manifestations together. You put them all in a pot. You stir it. You apply a little heat to get rid of some of the bad fumes. And that what is now residue becomes a certain concentrated form. I used to call it a miasma. Something that is not very nice but, in any event, it is the totality of one, And now I divide it by what I call the totaluty of the number of all the manifestations that I know and I have an average and that becomes one.

May:And this also applies to myself?

Mr. Nyland: That is right. It applies to you. It applies to an animal. It applies to the totality of humanity, if you have any dealing with them. The same task from that standpoint. Be with yourself as you are, as you know yourself to be, to see others as they are and as you know perhaps they could be, at least according ro your ideas of them. On the basis of knowing what one is in reality, one can always understand each other. On that basis, one can always shake hands. And on that basis on can ~~xxxxxxxx~~ even kiss because one is grateful for the existence.

Lou Castagno: I would like a ~~xx~~ task.

Mr. Nyland: What time do you get up in the morning Lou?

Lou:It varies according to what is required.

Mr. Nyland: Make it regular; seven o'clock. It is not too difficult but it has to be exact, sot beofre, not after. If you wake up before, stay in bed until seven. Do not fall asleep if you possibly

can. Get up at seven. Dress very quickly. Quicker than usual. Do the necessary things but not over much. As soon as you are finished, sit in a chair and relax for fifteen minutes. Look at what you are going to do that day, to see, as it were, as if you could have a picture of the day - you already doing this and that, as if you have a picture of it; that is, see yourself performing certain tasks, certain things which you feel you ought to do, professionally or whatever it is. If that is not there, make certain things you can do during that day or make certain things you can say in relations; you may see so and so. That is, say Diane or whoever it might be; then, what you will want to say. You select, let's say, one subject, maybe two subjects, certain things you want to talk about with a particular person you might see, which is not unusual. Yes, I will meet so and so. And I want to talk about that. You make the conversation as you are talking, go around in such a way you do it. You can introduce it. You can say, "I want to talk to you about this." if you possibly can, do not make it that obvious. But you accomplish your purpose because you have something you want to do and you do it.

And the whole idea of a task of this kind is that I make a command, a demand on myself, a command to myself. I put myself under an obligation which I make up in the morning. And now I live in that kind of framework which I have made. Alright? Let me know next week.

Mary Wittenburg: I wanted to ask you if I should continue with the task of breathing.

Mr. Nyland: It is already two weeks. No.

Mary: In regard to it, I have ~~been~~ not been successful as we discussed a week or so ago, in trying to bring myself back when I am falling asleep with all these thoughts and going over the bridge. I wondered if there was something else I could do.

Mr. Nyland; Relaxing Mary.

Mary: Relaxing in the morning?

Mr. Nyland: In the morning; fifteen minutes you must spend on that.

Really relaxing the body is very important. And go back to the parts that are not relaxed. And make it until you can really say to yourself, "I am a pound of flesh". ---??--- not half enough, but one lump. And then, when that is there, feelings follow quite easily. Thoughts will be more difficult but you do not have to really, you do not have to have any particular thoughts because you do not have any particular worries.

There is one worry: about yourself, to be awake. That is a thought you can have. You see? And with that the concentration almpst of that kind of a thought in your mind of: I have to be awake. What is it sometimes that one says to oneself. Why is it necessary to be awake? What is it really that makes me feel that I ought to be able or that I cannot look myself in the face when I do not make that kind of an effort. If I can have that attitude towards myself that I know I really want it, it is necessary, it belongs to me, it belongs to my life. I have said, "It is my birthright." Sometimes I say it is because I am a man. It is because I am that kind of a human bieng. It is because I have been exposed to the possibility of growth in seeing it, that it might be possible for me. And to turn, I said it tonight at the Foundation, to turn the possibility into the porbability. If I really wish this, then for me, outside conditions will change in such a way that I am reminded more and more during the day. But I have to do it in such a state that I can be receptive. You see, what is it?

I try to find certain things outside of me which can effect me. Sometimes I think that business can be going on as usual and of course it cannot. I have to be in a particular kind of a

frame of mind and a frame of heart. I call it a total frame of myself, my frame of work, that is, how I am, in being~~s~~ in that kind of a relaxed state that I can, at such a time, receive or rather be open to that what is around. So, when I realize that it depends of that state of me, then God will recognize me. I have to go ~~th~~ the bridge. Then God will help me. I have to go to the bridge first.

So, when I think about that in ~~xxxx~~ the morning and I see the day, as it were, unrolling also in front of me, but this time not like I mentioned to Lou; not definitely in any particular way; no, to be and to put yourself with that on a certain plateau, a certain level, as if you are trying to raise yourself because of the relaxation. You see, try it that way.

I relax myself by ~~drinking~~ draining something that comes out of me. As a result of that, I am lifted~~up~~. It is so logical. I lose that kind of balance. I have less weight. I have to go up. I am, when I can, when I do it right, at such a time when I finish that kind of exercise, it is as if I am really not all there; as if I have difficulty coming back to the ground. I start from that state. It is my level. It is the level of being that is a little higher. It is a little more unusual maybe but very good. It can be introduced in to the so-called usual condition of Earth.

See, mother ~~xxxx~~ nature is really not so bad. Mother nature has no interest for us to develop. Mother nature will really, at the time when it is considered serious enough, not oppose ~~it~~. Mother nature is not like the devil. Mother nature is only an obstacle. The devil is definitely an opposing force. The devil is the law of gravity. Mother nature as the condition of Earth as represented by the air we breathe in. If I keep on breathing air and not take in impressions or impressions in any way consciously,

I will remain on the level of mother nature. She will allow me to be a little bit lighter at times and more etherial. But she will not allow me to go outside of the atmosphere because I die. In order to live away from the Earth, I have to find a different kind of an atmosphere as represented by conscious impressions of a different kind of etherial form so that, if I do leave the atmosphere, that I can continue to live. And for that I need also another space ship.

Mary: Excuse me, just in the morning?

Mr. Nyland: And I hope that the level will level off very slowly.

Taylor Morris: Mr. Nyland, very recently I made a connection with something that happened to me about two years ago and reading All And Everything and doing my task. -- the way something begins on a certain level and becomes impure. The thing that happened a few years ago was an earthquake that we were in. And immediately afterwards, for about tow hours, there was a feeling of all the people being together and really wanting to help each other. And this very shortly changed into something else very insincere, political manipulations, a person aggrandizing his own part in ~~xxxx~~ helping. I saw this very plainly in myself in the task that I am doing now. And I wasl also reading at this time about Ashiata Shiemash and Lentrohamsanin. I wondered how in my own task I could, since I am beginning to see ~~xt~~ this, I wonder how I can do something.

Mr. Nyland: Can you bring back the taste of the earthquake?

Taylor: Yes.

Mr. Nyland: This is the earthquake to which you are subject and have been subject. If you remember that, if you can face yourself as you are, as you have ~~been~~ effected, as you have been split, as there is something that is incomplete in you. Sometimes we call it moon. Sometimes it is the handle of the moon ~~that~~ we like to get hold of. But it is hidden. It is sometimes necessary to ~~xmm~~ turn the moon around and then Anulios appears. Then I have a hold on something that otherwise will draw me away, ~~for~~ which I sacrifice much of my life. I have called it chief feature. If I can see in these tendancies that I have that I return to chief feature in everything possible, the protection of myself, the cruelty I

have, the different motivations that I know are not pure; I am then sacrificing part of my attention and energy in a direction which I must admit is not becoming to me. If I feel this, and it is not a question of ones head, I really have to know that that is the case, really have to see that it is the result of that earthquake, the result of that kind of disturbance that effected me in such a way, much more than my head can ever describe. I have the experience of the earthquake. I have an experience of not being complete. When I experience it, I will work.

Sometimes I say you have to introduce something as if new every day. It is sometimes very small. Sometimes all that is necessary is at the moment when I wake up and even if I do not feel like it, I will say, "What a beautiful ~~maxxing~~ day." You see, I play with myself, I really do not mean it, but I will say it. And then I hope that that what I say will be followed by something of my own, that it will strike somewhere in me a responsive note and that cell of me will be the one that will help me.

"hat is the call to arms? Somepeople will wake up with that and say, "Yes, for the fatherland or whatever it is." I strike a note. I say, "What a beamtiful day." Part of me, it is my voice, part of me, I say, "It is silly. It is not beautiful at all." Good morning and what is goo d about it? And still I willsay it. And I hope and probably that is all that is left amd I hope that somewhere in my big toes there is a cell that says, "Yes, it is." Then it becomes an experience.

You see, I have to use again all kind of little means because I am really quite stupid about myself. And I let things simply go because I do not know how to get out of it. And if I just start one little foot a little ~~hit~~ in the direction of where I wish to go, I am already then because of such a statement, foolish as it is and

'as if' as it is, it is different from the state of sleep. Anything that will help me to poke myself. Sometimes to prick it, to make it that kind of a balloon that I have deflated. It does not mean that it will fill with air right away, but certainly it will not be the inflated balloon I was.

You know what it is to be 'as if'; 'as if' reality. 'he constant belief in the as if reality finally will produce reality and that what my belief was becomes as if. It is a switch. Minus times minus is plus. But it is ~~not~~ the switch from the one minus to the other minus that really makes the plus. So, whatever you can do that way, you introduce. One day - one statement; another day, "My big toes hurts me; hurts me like hell. Do you know it hurts me. Don't you fell sorry for me?" And the next day, "What will I bring you for breakfast Gail?" Alright? If I can change my days like a ~~is~~ kaleidescope, if I can have towards certain days one attitude and another day another attitude, if I cann fill my thought, my feeling with all kind of feelings; one day one, another, another, another. I become a man of the ~~is~~ world. And I creat for myself a world unknown to me but, because I created it, it become mine and on that world I stand.

Let's work. Let's see what we can do. The intensity and the desire is there, I know. The opportunities are also there and still something is lacking. And what is it that is lacking? A desire for continued sleep. And, if you look at your life, you have slept long enough. Good night everybody.